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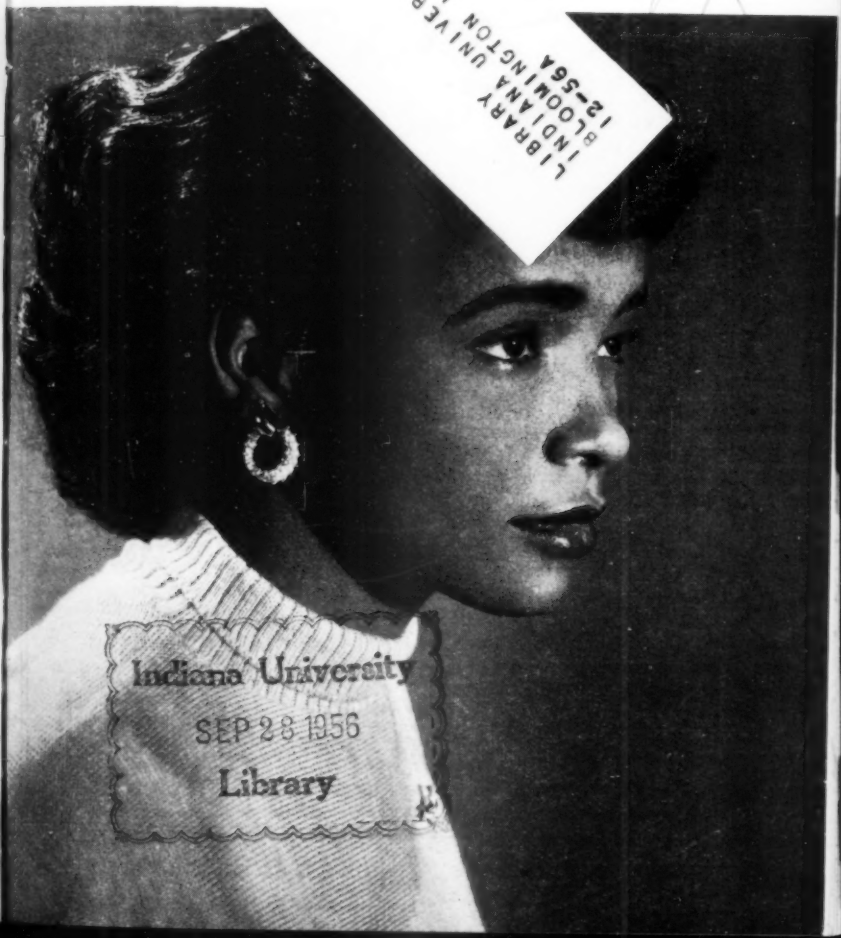

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THE CRISIS

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A RECORD OF THE DARKER RACES

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IN THIS ISSUE

August-September, 1956

COVER
Grace Whitacker of New York City.—Layne's Studio.

THE AMERICAN NEGRO IN COLLEGE, 1955-1956
News and pictures of college graduates 389

FREE SCHOOLS FOR A FREE PEOPLE—*By William H. Hastie* 408

FROM JELLY ROLL TO BRUEBECK—*By William L. Grossman* 414

EDITORIALS 418

DEPARTMENTS

FORTY-SEVENTH ANNUAL NAACP CONVENTION
News and pictures from the San Francisco convention 420

BRANCH NEWS 430

COLLEGE AND SCHOOL NEWS 432

BOOK REVIEWS 439

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United Press Photo

GRADUATES AT 65—*Sixty-five-year-old graduate Woody Maurice Roberson, who worked 41 years for his degree, is congratulated by Howard Sherman, 20, president of the senior class at City College in New York City. Roberson, a post office employee, received his A. B. degree from the college at commencement exercises on June 13. Born at Dry Fork, Virginia, Roberson first enrolled at City College in 1915. Job pressures, ill health, and army duty in World War I prevented regular attendance. Inspired by the college's gothic towers, which he can see from his home (128 West 138th St.), Roberson kept coming back through the years to study. He plans to start work on a master's degree.*

The American Negro In College, 1955-1956

WITH this issue *The Crisis* presents its forty-fifth annual number containing information and statistics from Negro and mixed colleges and universities for the academic year 1955-1956. It must be emphasized once again, as it has been in the past, that this information is not complete, since *The Crisis* has to depend upon volunteer information from registrars and interested individuals.

Many graduates this year, as in years past, prefer to have no mention made of their accomplishments. The leading universities and colleges in the North and the West do not keep enrollment by race and therefore could furnish little information. Howard University, the leading Negro institution, is not included in this compilation; nor is Atlanta University, which is a graduate school. Several other Negro schools did not return their questionnaires.

Direct returns from a questionnaire sent out by *The Crisis* this spring indicate that there were in the United States, during the collegiate year 1955-1956, 48,787 Negro students enrolled in educational institutions, and of these 6,324 were graduated. Of this total, 5,840 received bachelors' degrees of various types, 59 Associate in Arts, 268 masters' degrees of various types, and 1 the Ph.D.

Meharry Medical College had 133 graduates, with 28 receiving the D. D. S. degree, 8 the D. H. diploma, 9 the D. T. certificate, 62 the M. D. degree, 9 the M. T. certificate, and 17 the B. S. N. degree.

Tuskegee Institute graduated 15 with the Doctor of Veterinary Medicine degree. Harvard University Medical School graduated 2 with the M.D. degree.

The Ohio State University graduated 1 Ph.D., 4 with the D.D.S. degree, 2 with the M.D. degree, 1 with the LL.B. degree, 2 with the B.C.E. degree, 3 with the B.S.N. degree, and 2 with the B.S.P. degree.

Ruth Taylor
Magna cum laude
Va. Union

Marie Matthews
Honors
Grambling

Kenneth Henr
Cum laude
Jarvis Christian

Frank Reid
Magna cum laude
Jarvis Christian

James Alexa
Honors
Andover New

William Spencer
Honors
LeMoyne

Mildred Halyard
Honors
LeMoyne

David Todd, Jr.
M.D., Honors
Meharry

Floyd Crawford
Ph.D.
New York U.

William Kin
D.T., Hono
Meharry

Nathan Weston
Honors
Savannah State

Joseph Dunston
A.B.
Dartmouth

Barbara Brown
Honors
Bennett

Barbara Gillian
Honors
LeMoyne

Florecee Robi
Cum laude
Jarvis Christia

NANCY KOONTZ *of Washington, D.C., Phi Delta Kappa (Teacher's sorority) award winner.*

The top five colleges in enrollment (and they headed the list last year) are Southern University, with 3,993; Prairie View, with 2,986; Florida Agricultural and Mechanical University, with 2,963; Virginia State College, with 2,532; and Morgan State College, with 2,147. Grambling College also reports an enrollment of two thousand or more, 2,036.

Detailed information and statistics:

Chukuemeka Okeke Ifeagwu of Onitsha, Nigeria, is the first African in the United States to receive the degree of Doctor of Public Administration (D.P.A.). He received his degree from the University of Southern California on June 9.

Dr. Ifeagwu served as administrative assistant to the dean of the School of Public Administration for two years.

The highest honor graduates reported by Meharry are Carlie Hicks, Jr., dentistry; Darlene Maxwell, dental hygiene; William King, dental technology; David B. Todd, Jr., medicine; Erskine Tucker, medical technology; and Lillian Starnes, nursing.

Theoclaire Barrett and Mrs. Sarah Claborn graduated with B.S. degrees, summa cum laude, at Southern university; Mrs. Bertha Starks at Prairie View; Lulu Belle Crawford at Virgina State; and Robert Edwin Allen, Jr., and Bernyce Clausell at Florida A&M.

Juanita Bryant and Herbert Edwards were highest honor graduates at Mor-

RACHEL MAX *of Indianapolis, Indiana, Phi Delta Kappa award winner*

Constance Willard
A.B.
Berea

Annie Waugh
Summa cum laude
Philander Smith

Shirley Steele
Honors
Rust

Inez Smith
Honors
Fort Valley

Irma Ragland
Magna cum laud
St. Paul's

Mrs. Ester Clemmons
Magna cum laude
Arkansas A&M

Benjamin Davis
Magna cum laude
Dillard

Maxine Andrews
Highest honors
Fayetteville

Mrs. V. H. Salley
Honors
American Baptist

Mary Watkins
Highest honors
Morristown

Robert Allen, Jr.
Honors
Florida A&M

Pecola Abraham
Honors
Johnson C. Smith

Tamar Rhodes
Honors
Livingstone

Carlie Hicks, Jr.
D.D.S., Honors
Meharry

Gloria Simmons
Honors
Cheyney

SUSIE WHITE *of Birmingham, Alabama, Phi Delta Kappa award winner.*

gan State. Etta Matthews and Harriet Hendrix were honor graduates at Grambling.

Elayne Abnathy was honor graduate at West Virginia State; Mrs. Ester Clemmons was graduated magna cum laude from Pine Bluff A, M&N college. The college also conferred the Doctorate of Laws degree upon James E. Hudson, general superintendent of Winrock Farm, the farm of Winthrop Rockefeller at Petit Jean Mountain, Arkansas.

Revenna Guinyard was honor graduate at South Carolina State; Pauline Jones at Central State; William Weston at Savannah State; and Raymond B. Stewart, Jr., at Jackson State.

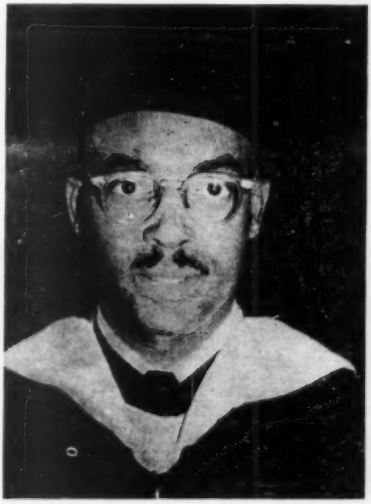
Ruth A. Taylor graduated magna cum laude from Virginia Union. Miss Taylor, an English major, is a member of Alpha appa Mu national honor society, Future Teachers of America, and Alpha Kappa Alpha sorority. She was cited in Who's Who among American college students. Annie Waught graduated summa cum laude from Philander Smith, and Levernis Eiland, with highest honors, from Alcorn.

Winston-Salem graduated Faustina Holman with honors; Dillard, Benjamin Davis magna cum laude; and Morris Brown, Gwendolyn Blount with highest honors.

Mrs. Inez Smith was highest honor graduate at Fort Valley. Mrs. Jeannette Favors and Maurice Fitts were honor graduates at Clark.

Fisk university reports the following honor graduates:

Eugene Albert White, summa cum laude; early entrant, Ford Foundation Scholar '51-'56; dean's list '52-'56; Beta Kappa Chi scientific society '54-'56; Phi Mu Alpha Sinfornia '56; president, student Council '55-'56; vice-president,



HERBERT EDWARDS
Highest honors
Morgan State College

Myrtle Cunningham
Summa cum laude
A&T, Greensboro

Donald Roach
Magna cum laude
Bluefield State

Raymond Stewart, Jr.
Highest honors
Jackson State

Louise Johnson
Summa cum laude
Tougaloo Southern

Johnsie Parker
Highest honors
Virginia State

Mrs. E. R. McArthur
Honors
Fayetteville

Marguerite Porter
Highest honors
Butler

Ann Young
Honors
Maryland State

Lee Holman
Honors
Winston-Salem

Theoclaire Barrett
Summa cum laude
Southern university

Loretta Van Putten
Honors
Shaw

Clarence Muse
Honors
Kentucky State

Waetina Arnold
Honors
Maryland State

Helen Clement
Honors
Spelman

Bessie Hardin
Honors
Benedict

student council '54-55; Fisk Jubilee Singers '53-'56; exchange student to Oberlin college '55; Phi Beta Kappa honor society '56; American Chemical Society '54-'56; Homer B. Cooper Pre-Medical Award '56; Who's Who Among American University and College Students '55-'56; Retreater '53-'56.

Norman Edward Victor Hodges, summa cum laude; Phi Beta Kappa honor society (junior year) '55-'56; Fulbright Scholar '56-'57; student council vice-president '55-'56; editor-in-chief *Fisk Herald* '54-'55; dean's list '52-'56; National "Alpha Undergraduate of the Year" Alpha Phi Alpha fraternity '55; Who's Who Among American University and College Students '55-'56; Retreater '56.

Herbert Michael Schafale, summa cum laude; Phi Beta Kappa honor society '56; dean's list '54-'56; S.C.A. president '54; Retreater '56.

LaVerne Louise Lane, magna cum laude; dean's list '54-'56.

Rose Mary Johnson, magna cum laude; Phi Beta Kappa honor society '56; Alpha Kappa Delta sociological society '55-'56; Beta Kappa Chi scientific society '56; dean's list '52-'56; Jubilee Singers '53-'56; "Miss Fisk" Court '56; Who's Who Among American University and College Students; Retreater '54-'56.

Annie Martha Ogleton, magna cum laude; dean's list '52-'56; Alpha Kappa Delta sociological society '55-'56; Retreater '56.

Rachel Enid Johns, magna cum laude; Phi Betta Kappa '56; dean's list '52-'56; early entrant, Ford Foundation Scholar '52-'56; exchange student to Whittier college '55; Retreater '54-'55.

Richard Paul Thornell, magna cum laude; Phi Beta Kappa honor society '56; Beta Kappa Chi scientific society '55-'56; early entrant, Ford Foundation Scholar '52-'56; exchange student to Whittier college '55; dean's list '52-'56; Retreater '55-'56; Who's Who Among

ALONZO PHILLIPS, J.D., *and Chukuemeka Okeke Ifeagwu (right), first African Doctor of Public Administration from an American university, shake hands on University of Southern California campus.*

American University and College Students '56.

Harvey Van Buren, Jr., magna cum laude; president, Phi Mu Alpha Sinfonia '55-'56; dean's list '52-'56; Gabriel Scholar '53-'54.

Gloria Yvonne Ayers, magna cum laude; deans list '52-'56; Gabriel Scholar '53-'54.

Lynne Carrol Grant, magna cum laude; dean list's '52-'56.

Preston Theodore King, magna cum laude; Phi Beta Kappa honor society '56; early entrant, Ford Foundation Scholar '52-'56; exchange student, Oberlin college '55; dean's list '52-'54; Retreater '55-'56; Who's Who Among American University and College Students '55-'56.

Peggy Ann Alsup, cum laude; Phi Beta Kappa honor society '56; early entrant, Ford Foundation Scholar '51-'56; dean's list '51-'56; Beta Kappa Chi

L. F. Eiland
Honors
Alcorn

Garry De Young
Honors
Delaware State

M. R. Guinyard
Highest honors
S. C. State

Julian Davis
Honors
Talladega

Gwendolyn Blount
Honors
Morris Brown

Mrs. Lilly Hill
Honors
Winston-Salem

Lula Dixon
Cum laude
Jarvis Christian

Henry Clay, Jr.
Honors
Gammon

L. E. Starnes
B.S.N., Honors
Meharry

Junerous Mack
Honors
Talladega

Alvin Foster
Honors
Maryland State

Peggy Alsup
Cum laude
Fisk

Ann Dickerson
Cum laude
Fisk

Martha Ogleton
Magna cum laude
Fisk

Paul Thornell
Magna cum laude
Fisk

scientific society '55-'56; Retreater '54-'55.

Faye Gwendolyn Crowder, cum laude; dean's list '52-'56; Beta Kappa Chi scientific society (secretary) '55-'56; vice-president Women's Senate '54-'55; student council '55-'56; Retreater '55-'56; Who's Who Among American University and College Students '55-'56.

Ann Elizabeth Dickerson, cum laude; dean's list '53-'56; early entrant, Ford Foundation Scholar '52-'56; Beta Kappa Chi scientific society '55-'56; Alpha Kappa Delta sociological society '56; Retreater '55-'56; exchange student, Wooster college '55; Who's Who Among American University and College Students '55-'56.

Note that 8 of the 15 honor graduates at Fisk made Phi Beta Kappa, the honorary society with membership based on academic records.

Janice Rushing graduated with honors from Lincoln (Mo.); Naomi Graves, magna cum laude from Allen; Bessie Hardin, with honors from Benedict; and Pecola Abraham, summa cum laude from Johnson C. Smith.

Delano Hill was highest honor graduate at Langston; Loretta Van Putten at Shaw; and Mrs. Lilly Hill at Huston-Tillotson.

Maxine Andrews and Elizabeth McArthur were first and second honor graduates, respectively, at Fayetteville State. Leon Anderson was honor graduate at Morris. Mrs. Evelyn Williams graduated magna cum laude at Knoxville.

Helen Clement was honor graduate at Spelman; Louise Simmons at Cheyney State; Clarence Muse at Kentucky State; and William Spencer, Barbara Gilliam, and Mildred Halyard at LeMoyne.

Emanuel Shaw was highest honor graduate at Albany State; Tamar Rhodes at Livingstone; Barbara Brown at Bennett; and Louise Johnson summa cum laude at Tougaloo Southern Christian.

Irma Mae Ragland received her B.S. degree in business education magna cum laude from St. Paul's Polytechnic; Alvin Foster, Maria Arnold, and Ann Young graduated with high honors from Maryland State at Princess Anne.

Mrs. Louise Wash graduated with honors from Edward Waters; and at Talladega Junerous Mack and Julian Mason tied for first honors. Miss Mack, a sociology major, has been awarded a Woodrow Wilson fellowship for study at Northwestern university. Mr. Mason, a history major, has been accepted by the University of Buffalo law school.

Garry De Young was honor graduate at Delaware State; Shirley Lee Steele a cum laude graduate at Rust; and at Jarvis Christian Renetta Threalkill, Billie Gibbs, and Frank Reid graduated magna cum laude; while Kenneth Henry, Lula Dixon, and Florecee Rollins finished cum laude.

Marguerite Porter received highest honors at Butler; Mary Watkins at Morristown; Mrs. Vivian Salley at American Baptists Theological Seminary; Henry C. Xlay, Jr., at Gammon Theological Seminary; and Albert Rowan and Oscar Bass at Western Baptist Seminary.

The A&T college at Greensboro, N. C., graduated Myrtle O. Cunningham and Floyd Horton summa cum laude. Miss Cunningham, an elementary education major, was an outstanding senior during 1956 and is a member of Alpha Kappa Mu honor society, Sigma Rho Sigma honor society, and is listed in Who's Who Among Students in American Universities and Colleges: 1954-55, 1955-56. Mr. Horton, a biology major, is a member of Alpha Kappa Mu honor society, Scabbard and Blade honor society, and is likewise listed in Who's Who Among Students in American Universities and Colleges: 1954-55, 1955-56. He was an outstanding senior

Maurice Fitts
Honors
Clark

Jeannette Favors
Highest honors
Clark

Mrs. Evelyn Williams
Magna cum laude
Knoxville

James Breeden
A.B., cum laude
Dartmouth

Mrs. Bertha Starks
Honors
Prairie View

Bernyce Clausell
Honors
Florida A&M

Naomi Graves
Magna cum laude
Allen

Leon Anderson
Honors
Morris

Pauline Jones
Highest honors
Central State

Elayne Abnathy
Honors
W. Va. State

Renetta Threalkill
Magna cum laude
Jarvis Christian

Floyd Horton
Summa cum laude
A&T, Greensboro

Myrtle Rushing
Highest honors
Lincoln (Mo.)

E. S. Shaw
Highest honors
Albany State

Charles Cooke
D. C.
L.A. Col. Chir.

during 1956 and distinguished himself in his minor, military science.

Bluefield State graduated Donald Roach, with a B.S. degree in chemistry, magna cum laude. Mr. Roach has accepted a one-year teaching fellowship at Northwestern university.

Harold Washington of the University of Southern California is a past president of Trojan Representative Government. C. R. Roberts was an outstanding University of Southern California football player.

At Oberlin college Delbert Dean Mason was president of his class and Eileen Boleyn Tate was elected to Pi Kappa Lambda. Oberlin awarded the following degrees: A.B.'s to Marie Furcron, Gail Lewis, and Dean Mason; a B.D. to Berlin Plummer, a Mus.B. to Berlin Hunter and both a Mus.B. and and Ed. Mus.B. to Eileen Tate.

Acodele DeHinde received an A.B. from Rockhurst and Ernest Lacour attended the same school on a General Motors Scholarship.

Louise Gray was elected to membership in Academy, the honor society, at the end of her sophomore year at Simmons. Simmons awarded B.S. degrees to Carol Gassoway, Louise Gray, and Ann McDowell; and M.S. degrees to Frances Jean Hill and Mrs. Bette Pinckney.

Yaw Manu served as president of the Cosmopolitan Club during his junior year at Berea. He served on the debating team, represented Berea at a mock UN assembly at the University of Indiana, was elected to Tau Kappa Alpha national forensic society, and to Who's Who in American Colleges and Universities. Mr. Manu, a native of the Gold Coast, was graduated with the B.A. degree.

Connie Willard, who also received a B.A. degree from Berea, has served on the Women's Association Council and was secretary-treasurer of the Women's Association during her sophomore year. In her junior year she was president of the YWCA. She has also belonged to the Cosmopolitan Club, the Sociology Club, and the Christian Youth Council.

James Pleasant Breeden received his A.B. degree cum laude from Dartmouth, with distinction in his major, philosophy. He was awarded the Rockefeller Brothers Theological Fellowship for 1955-56. Dartmouth also awarded an A.B. degree to Nelson Dunston.

Bates awarded a B.A. degree to Constance E. Berry.

Robert L. Carter, Jr., Alfred W. Jones, Jr., Rosenwald Robertson, and Virgil Wood received B.D. degrees from Andover Newton Theological School. Charles Coleman received both a B.D. and S.T.M. degrees from the same school. John R. Washington was president of the Student Association, 1955-56, at Newton; Lucius Walker, Jr., has been elected president of the Student Association for the coming year, 1956-57; and James Z. Alexander will attend Graduate School of Ecumenical Studies at Celigny, Switzerland, next year, 1956-57.

Clark university awarded a B.A. degree to David Dill Oswell.

Marjorie Campbell has received the Ivy Leaf Award at Aurora college for both the fall and winter quarters for her B-plus average.

The Harvard Medical School awarded M.D. degrees to Eddie Henry Harris and Emerald Martin Spencer.

Marion Hudson received a B.S. in education from Dana college.

Charles Lee Cooke graduated from the Los Angeles College of Chiropractic with a D.C. degree. At the National College Chiropractic George Jordan and George Phillips graduated with D.C. degrees. Willie Ellis, Jerry Whigham and Gene Cannon are listed as graduates of Northwestern College of Chiropractic.

STATISTICS

ENROLLMENT

School	Total	Under-Grad.	Graduate	Bachelors'	Masters'
Southern Univ.	3993	3993	.....	479	.....
Prairie View	2986	162	2824	341	35
Florida A&M	2963	2621	342	378	83
Virginia State	2532[1]	2470	62	255	23
Morgan State	2147	2147	.....	.....	.....
Grambling	2036	2036	.....	363	.....
Tuskegee	1943	1744	148	167	13
West Va. State	1716	1716	.....	108	.....
S. C. State	1379	1096	283	187	58
Pine Bluff A&M	1184	1184	.....	235	.....
Central State	1068	1068	.....	160	.....
Savannah State	1004	1004	.....	90	.....
Jackson State	978	978	.....	229	.....
Virginia Union	970	927	42	144	.....
Alcorn A&M	947	947	.....	93	.....
Philander Smith	920	920	.....	63	.....
Winston-Salem	894	85[illegible]	.....	113	.....
Dillard	842	842	.....	118	.....
Morris Brown	837	837	.....	66	.....
Fort Valley	836	836	.....	98	.....
Clark College	812	299	.....	81	.....
Fisk	788	741	47	105	20
Lincoln (Mo.)	769	756	13	87	5
Allen	767	764	3	124	.....
Benedict	759	748	11	94	.....
Johnson C. Smith	727	705	22	101	.....
Langston	635	635	.....	82	.....
Shaw	592	577	15	78	.....
Huston-Tillotson	565	565	.....	88	.....
Fayetteville	564	564	.....	129	.....
Morris	556	556	.....	57	.....
Knoxville	524	524	.....	62	.....
Spelman	511	511	.....	82	.....
Cheyney	509[2]	509	.....	75	.....
Kentucky State	509	509	.....	102	.....
LeMoyne	506	506	.....	50	.....
Albany State	498	498	.....	66	.....
Meharry[3]	483	482	1	.....	.....
Livingstone	455	455	.....	69	.....
Tougaloo Southern	454	454	.....	53	.....
Bennett	442	442	.....	71	.....
St. Paul's	433	433	.....	68	.....

ENROLLMENT (*Coontinued*)

School	*Total*	*Under-Grad.*	*Graduate*	*Bachelors'*	*Masters'*
Maryland State	429	429	.....	45	.....
Edward Waters	288	83	.....	59[4]	.....
Talladega	272	272	.....	55	.....
Delaware State	231	231	.....	28	.....
Rust	226	223	3	122	.....
Jarvis Christian	224	224	.....	34	.....
Butler	195	195	.....	29	.....
Morristown	114	114	.....	.....	.....
American Baptist	74	72	2	8	.....
Gammon Theological	72	.....	72	17	1
Western Baptist	43	43	.....	7	.....
Totals	47,201	42,481	3,891	5,815	238

[1] Includes Norfolk Division.
[2] Full-time second semester, exclusive part-time, extension and summer school.
[3] Meharry is a professional school. Breakdown on page 402.
[4] Associate in Arts.

MIXED SCHOOLS

ENROLLMENT

School	*Total*	*Prof.*	*Under-Sch. Grad.*	*Graduate*	*Bachelors'*	*Masters'*
Ohio State Univ.	675[1]	31	495	47	71	28
Indiana Univ.[2]	345	10	260	75	.....	.....
Univ. S. Calif.	335	.....	.....	.....	.....	.....
Oberlin	51	.....	38	13	6	.....
Rockhurst	31	.....	.....	.....	.....	.....
Simmons[3]	23	23	12	11	3	2
Berea	22	.....	22	.....	2	.....
Dartmouth	21	.....	21	.....	2	.....
Andover Newton	14	.....	.....	14	.....	.....
W. Va. Wesleyan	10	.....	10	.....	.....	.....
Bates	9	.....	9	.....	.....	.....
Harvard Divinity	8	.....	.....	8	.....	.....
Clark Univ.	8	.....	7	1	.....	.....
National College Chiropractic	8	.....	8	.....	.....	.....
Los Angeles College Chiropractic	6	.....	6	.....	.....	.....

MIXED SCHOOLS

ENROLLMENT (*Continued*)

School	*Total*	*Prof. Sch.*	*Under-Grad.*	*Graduate*	*Bachelors'*	*Masters'*
Harvard Medical[4]	5	6	.....	.....	.....	.....
Smith	4	.....	4	.....	.....	.....
Aurora	4	.....	4	.....	.....	.....
Northwest College Chiropractic	.....	.....	3	.....	.....	.....
Alfred Univ.	3	.....	3	.....	.....	.....
Dana	.....	.....	2	.....	.....	.....
Ashland	2	.....	2	.....	.....	.....
Bowdoin	1	.....	1	.....	.....	.....
U. of Nevada	1	.....	1	.....	.....	.....
Totals	1586	69	908	169	84	30

[1] Of the total 102 are enrolled in Twilight School.
[4] Two students were graduated with the M.D. degree.
[2] Information approximate. Bloomington campus only.
[3] All students enrolled in programs combining general education and professional training.

MEHARRY MEDICAL COLLEGE

Degree	*Number Conferred*
Doctor of Dental Surgery (D.D.S.)	28
Diploma in Dental Hygiene (D.H.)	8
Certificate in Dental Technology (D.T.)	9
Doctor of Medicine (M.D.)	62
Certificate in Medical Technology (M.T.)	9
Bachelor of Science in Nursing (B.S.N.)	17
Total	133

DOCTOR OF VETERINARY MEDICINE

Tuskegee Institute 15

DOCTOR OF PHILOSOPHY

Emmett W. Washington ..... Ohio State University

DOCTOR OF MEDICINE

Donald J. Kellon ..... Ohio State University
John A. Mitchell, Jr. ..... Ohio State University

DOCTOR OF DENTAL SURGERY

Franklyn V. Duffy ..... Ohio State University
Henry G. Jones ..... Ohio State University
Orville C. Lynch ..... Ohio State University
Manning W. Rosemond, Jr. ..... Ohio State University

BACHELOR OF SCIENCE IN PHARMACY

Edward J. Sullivan ..... Ohio State University
Marian L. Tarver ..... Ohio State University

BACHELOR OF SCIENCE IN NURSING

Magdalene Clark ..... Ohio State University
Marilyn V. David ..... Ohio State University
Juanita Wright ..... Ohio State University

Louise Lane
Magna cum laude
Fisk

Faye Crowder
Cum laude
Fisk

Rose Johnson
Magna cum laude
Fisk

Rachel Jones
Magna cum laude
Fisk

Preston King
Magna cum laude
Fisk

Albert White
Summa cum laude
Fisk

Gloria Ayers
Magna cum laude
Fisk

Carrol Grant
Magna cum laude
Fisk

Herbert Schafale
Summa cum laude
Fisk

Norman Hodges
Summa cum laude
Fisk

HONORARY DEGREES

School	*Degree*	*Number Conferred*
Virginia State	Doctor of Laws	2
	Certificate of Merit	1
Morgan State	Doctor of Laws	4
Tuskegee		8
West Virginia State	Doctor of Humane Letters	1
Pine Bluff A&M	Doctor of Laws	1
Central State	Doctor of Laws	2
	Doctor of Humane Letters	2
Virginia Union	Doctor of Divinity	1
	Doctor of Laws	2
Morris Brown	Doctor of Laws	1
Lincoln (Mo.)	Doctor of Letters	1
	Doctor of Education	1
Allen	Doctor of Divinity	7
Benedict	Doctor of Divinity	5
Johnson C. Smith	Doctor of Divinity	2
	Doctor of Laws	2
Shaw	Doctor of Divinity	3
Morris	Doctor of Divinity	3
	Doctor of Pedagogy	2
Livingstone	Doctor of Divinity	3
	Doctor of Laws	1
Butler	Doctor of Divinity	2
Gammon	Doctor of Divinity	1
Western Baptist	Doctor of Divinity	2
	Total	60

Grand total of graduates, including all degrees both earned and honorary, as well as miscellaneous diplomas and certificates... 6,387

"In educating the young it is not sufficient that religious instruction be given to them at fixed times; it is necessary also that every other subject that is taught to them be permeated with Christian piety. If this is wanting, little good can be expected from any kind of learning."

Pope Leo XIII (1810-1903), *Militantis ecclesiae*, 1897.

THESE LINCOLN UNIVERSITY (PA.) ALUMNI *are all engaged in NAACP work. From left, they are Franklin Williams, West Coast regional director; Robert Carter, assistant special counsel; Thurgood Marshall, special counsel; Clarence Mitchell, director, Washington bureau; and Dr. Horace M. Bond, president of Lincoln. Williams, Carter, and Mitchell were recipients of Alumni Awards of the General Alumni Association of Lincoln. Marshall received the honorary degree of Doctor of Laws from his alma mater in 1947. This picture was made after the NAACP staffers had appeared on a panel, "Perfecting the American Democracy," at Lincoln's commencement exercises on June 5.*

MONMOUTH *county, N. J., men's club joins the NAACP life-membership family as Dr. J. F. Carter (right) hands over $500 check to Mrs. Lorenzo Harris, treasurer Asbury branch.*

AT *speakers' table of kick-off dinner for Greater New York NAACP membership campaign were Rev. O. Dempsey, assistant pastor Abyssinia; Lucille Black, NAACP membership secretary; Russell Crawford and Mrs. Frank Horne.*

MRS. LULA WHITFIELD *of East Orange, N. J., makes payment on NAACP life membership to David De Groffenreid, of branch of the Oranges, while Mrs. Delia Martin (left) looks on.*

PARTIAL *view of speakers' table at Human Rights Dinner sponsored in March by the Pittsburgh branch. Standing at right is Rev. Charles Foggie, president of the Pittsburgh, Penn., branch.*

MEMBERSHIP *meeting of Pittsburgh branch with (from L.) Mrs. Marion Jordon, ex. sec., Mrs. Ruby Hurley, southeast region, principal speaker, and Rev. LeRoy Patrick, vice-president of branch.*

SOME *of the Pennsylvania branch representatives in attendance at the Human Rights Dinner sponsored by the Pittsburgh branch on March 23 at the Gateway Plaza.*

■ Only democratically free schools can educate a free people

Free Schools for a Free People*

By William H. Hastie

THERE is a race for schools as well as a race for arms in the world today. While nations try to outdo each other in the stockpiling of bombs, most nations are also trying very hard to provide better education for more and more of their people. If we could get a good look into Russia, for example, I am sure we would see a nation just as busy as we are training teachers and physical scientists, and doctors and all the rest.

But there is one great difference. All education is training for life in some kind of society. In that view, education in a democratically governed society has one all important aspect that is missing in education under dictatorship. We expect our citizens to criticize their own society. We expect their votes and their public opinion to change society, and for the better, we hope. But under totalitarian government, the ruling few decide how society is to be run and what changes are to be made in its ordering. Criticism by the ordinary citizen is not invited and popular efforts to bring about changes are sternly disapproved. Indeed, the citizen who tries to change the existing order may well forfeit his life for his pains.

It is this responsibility of all the people as citizens for the kind of society we have which gives education such an important, special function in our Republic. If the Russian scientist can create a deadly weapon, his responsibility is ended. But the American scientist is also a citizen who shares responsibilty for what his country shall do with and about deadly weapons. The American doc-

* Commencement address delivered at Morgan State College, Baltimore, Maryland, on June 4, 1956.

THE HONORABLE WILLIAM H. HASTIE *is judge of the United States Circuit Court of Appeals, Third Circuit.*

tor is professionally a healer of bodies, but as a citizen he exerts his influence in public affairs. And so it is of the teacher, and the clergyman and all the rest of us.

INDIVIDUAL FREEDOM

It is not accident that those of the founders of our Republic who had the most abiding attachment to broad individual freedom and democratic processes were also most deeply concerned with means for the development of intellectual maturity and sophistication in the free citizenry. In their armory the conviction that a free society would work well was one side of the shield. But the opposite side was the belief that education, broadly conceived and widely enjoyed, would provide essential assurance that individual freedom and democratic power would be used in a responsible manner and for the good of the community. It was the faith of those times that the years would bring to the great body of the American people constantly increasing capacity for thoughtful and mature discussion, for evaluation and resolution of their problems; for service to each other;—capacity adequate for whatever our needs might be in times to come. That picture of education and civic responsibility advancing hand in hand, supporting each other, is one of our greatest ideals.

But if our schools and colleges are going to do that sort of a job well, if they are to help young people develop such social understanding and attitudes as will be useful in the world today, our schools and those who teach in them must be truly free. We often talk about "free schools", meaning that tuition is free. But free tuition isn't worth very much unless the school itself is a place where all important controversial subjects can be freely discussed; where honest statement and argument of unpopular views is encouraged, if only to test such views in the open forum; where intellectual vigor and integrity are prized, but intellectual conformity is not viewed as a virtue in itself.

I am sorry to say that 20th century America has experienced all too much "unfree education" which in its repressions defeats the basic purpose of educating free men and women to play their part in free society.

I, myself, attended high school during and immediately after the first World War. I had wanted to study the German language. But the special type of thought control which that War developed had made it a measure of patriotism and loyalty to our institutions to eliminate the teaching of the German language from the schools of many states. If that repression seems ridiculous today I can assure you that it was both respectable and effective thirty years ago.

RELIGIOUS INTOLERANCE

I remember a few years later the sweep of intolerance in the name of religion which, in one state at least, found expression in the prohibition of the teaching of the scientific conception of evolution in the public schools. That led to the then famous Scopes trial in Tennessee and the rallying of public opinion in support

of the free and unrestrained expression of honest ideas in the classroom.

I can think of other examples of repression in education, but I have never seen anything like the consciousness of pressure and restriction which teachers seem to reflect and express today. Apparently, all too many teachers feel that they are compelled to pursue a safe course in all they say or do. They have been made to feel that in the classroom and out they must make themselves colorless and wholly uncontroversial by avoiding anything which might be construed as indicating in any way critical or unorthodox views about any important aspect of the political, economic or social organization of our community. When some school boards and superintendents are even refusing to allow distinguished scholars and outstanding thinkers address student gatherings, because these eminent people are "controversial," it is not surprising that teachers become timid.

I am sure that educators as a group know that rational criticism is one of their responsibilities to society, and a hallmark of loyalty to the American creed. They know that zeal for constructive change is the very essence of both education and Americanism. It hardly seems necessary to add that members of minority groups struggling for status must, of all people, be most insistent that educators be encouraged to criticize and challenge our past practices and behavior, and not repressed. We have been reminded that "It is precisely in time of crisis that it is valuable domestic strategy to encourage the presentation of contrasting viewpoints and to cause students to realize that they are free to draw such conclusions as they think wise." Of course students can thus be encouraged only by teachers who freely express unpopular opinions and convictions and fully explain the premises from which they are derived. The one legitimate qualification of all this is that the teacher not draw his own conclusions from sources other than his own free and unbiased search for truth.

SOCIAL PURPOSE

This is not a course of action for timid or frightened people. But we cannot afford to have timid and frightened people in our classrooms today. Heaven knows it is easy enough to make students go to sleep. And teachers under constraint to play it absolutely safe in everything they say and do can only succeed in making it certain that their students stay asleep.

Talk of boldness and social purpose in education often causes me to reflect upon that first generation of teachers that went into the south after the Civil War to teach the newly freed slaves and their children. I am inclined to believe that no community has known greater teaching than the teaching of the first generation of Negro youth to grow up in the South after the Civil War. Let us recall the most important facts about that first adventure into the education of the freed men.

Who were the teachers? They were vigorous and enthusiastic young college trained people from the North. To their task they took the best equipment to be obtained in Ameri-

can colleges 100 years ago.

What was their goal? They sought to train, quickly but well, hundreds and thousands of Negro teachers who would be equipped to bring literacy and fitness for life as citizens of a free society to countless hundreds of thousands of people newly freed from slavery. In a word they sought to give substance and reality to the Emancipation.

COUNTLESS OBSTACLES

What were the obstacles? The obstacles were countless, yet two stand out as almost insuperable. The first was the hostility of the environment to the entire enterprise. The whole notion of educating the Negro was odious and hateful to the Southern community to an extent that makes present opposition to the abolition of segregated schools seem moderate by comparison. The least that these teachers suffered was total ostracism from the white community. But beyond that the threat of physical violence was always with them. Each of them woke up every morning conscious of the very real danger that lynching, or at least a flogging, might be his fate before the end of that day. The second great obstacle was just as real. Most of the students had been born slaves. Practically all of their parents had grown to maturity in slavery. If the marks of slavery were not on their bodies they were in their minds and hearts. The worst result of generations of degradation, whether slavery as it was then or denial of full citizenship as it has been since, is the effect upon those who are debased. For most of them inevitably acquire a low opinion of themselves which matches the low esteem in which they are held by the general community. Here were young people whose whole background and upbringing had impressed upon them that they had neither capacity nor dignity, nor status, nor prospect for the future. We often lament today the problems of teaching underprivileged children. What then must have been the problems of teaching children who were not merely underprivileged, but rather came out of an environment of no privileges at all?

How did this group of teachers go about their task? They began by identifying themselves completely with their pupils and their problems. They deliberately set out to build the dignity and self-respect of those they taught. It was symbolic, and more than symbolic, that Negroes just out of slavery, both adults and teen-agers, were also "Mr." and "Miss" to the educators who had come out of the North to work with them. They created in their students a burning desire and aspiration not only to do what their teachers wanted them to do but above all to become men and women like their teachers. And with their students thus fired and inspired with the zeal and determination to learn, these teachers worked without respite to impart the knowledge and the skills which were the accepted subject matter of education in their day. If they lacked the technique we have developed in nearly a century of study of educational methods, they made up for it with their own capacity for work and their ability to make their students want to work and to learn.

The success of this educational enterprise was phenomenal almost beyond belief. For "boys and girls were brought out of the environment of slavery—from a life in which there was no idealism and very little intelligence—to teachers who insisted that the institutions they managed have both." And so these pioneer "college trained 2,000—who trained 50,000 others—and they in turn taught millions." It is not an overstatement which calls this "the great peace-time miracle of the 19th century."

Can you imagine what would have happened to the education of the freedmen if it had been entrusted to people who were concerned to play it safe and avoid offending people who might make trouble for them. This venture succeeded because it was conducted by free and bold spirits, by dedicated men and women who could not be frightened or restrained.

Some of the meaning of this educational success story for us today is so obvious and universal that I shall not presume to state the obvious. I think, however, that in any present-day comparison, we must also recognize present-day differences. True, we are concerned as were teachers after the Civil War with training young people for better and more effective living in a free society. But ours is a more complicated and sophisticated life. It is complicated not merely because there is much more knowledge to impart and many more children and adults to be taught. The teacher's task is more difficult, and not merely because professional techniques are more varied and elaborate. The underlying fact is that today it is harder than ever to live with personal satisfaction and usefully in human society. I do not mean harder in a physical sense. We don't dig very much in the earth by hand. We have taken most of the handicraft out of manufacture. The more fortunate don't even wash dishes by hand. Ours is a labor-saving society. In fact that may be one of the reasons that the world is a harder place than ever in which to live.

LAISSEZ-FAIRE ATTITUDE

With a life of greater ease has come the tendency of the citizen—particularly if he personally is doing pretty well—to let other people worry about the job of making our society better. So the teacher's job of so inspiring and firing the student that he will be ever zealous to work to change his own community for the better is more difficult than ever.

Perhaps this is one of the inescapable difficulties of changing from a rural and small town nation to a country where more and more people live in large cities. On the frontier circumstances kept people on about the same level, all doing more or less the same things, having common experiences and sensing their mutual responsibilities and common bonds. In this twentieth century America life has almost completely lost these characteristics of the frontier.

Morever, revolutionary America or even the America of a hundred years ago was a community of newcomers. This was the "New World." (We never really think of it that way now.) People were too busy

conquering the challenge and exploiting the opportunities of its newness to develop smugness and aloofness. Only the tragic crime of slavery set one caste aside, and we still labor to destroy the evil fruits of caste originating in slavery.

But the rather stable, comfortable and compartmented urban life of today is relatively new in America. With it has come more grouping in terms of what one has, what he does, what color he is, where his ancestors came from, how he worships—even what his political and social views may be. With too many of us our lives already are circumscribed by restricted movement within a small homogeneous group. Our conception of American society, how people live, what they think and whither effort must be directed for improving our way of life—in short all of our social thinking is likely to be as narrow as our acquaintance with our country and its people. Although we talk of "one world", or the whole globe as a single neighborhood, of the miracle of modern communications eliminating problems of distance; despite all this, our local urban neighborhood, the area of personal experience has not expanded even to include persons and places within walking distance. I suggest that this area of personal experience actually has grown smaller.

But whatever the reason may be this business of politely applauding the ideals of our society instead of laboring for their realization is all too commonplace today. When the successful, college trained person finds himself at that level of individual well-being and community acceptance achieved by other Americans of similar training and ability he is likely to relax and let well enough alone.

SELF-COMPLACENCY

In this connection in the past, the well-educated member of a minority group, particularly a Negro, even if relatively secure, no less than his less-educated or less-secure brother was actually treated so badly in his own country, that, if only to retain personal pride and human dignity, he had to stay in the struggle to make a more decent society. But I see ahead a rather extensive integration of what was once called the "talented tenth" of the Negro population (why the fraction should be one tenth I do not know) into the general life of the community. The danger is that this process be attended by loss of primary concern for the defects and injustices of our society.

Yes, it is a "common disease of the democratic spirit" to accept American society as a self-winding mechanism, or at least a self-perpetuating scheme. And the high susceptibility of persons relatively comfortable and secure in their family lives and personal associations, points up a very special danger of our times.

I am not sure what the answer is. It certainly should take no college education to make one realize that we deserve the great blessings a democratic society can give only if we work for them. Inded, I don't see how one can claim what we call "our way of life" as his own with-

(*Continued on page* 446)

■ **Traditional jazz is more progressive than modern jazz, and jazz in the New Orleans tradition is hard to beat**

From Jelly Roll to Brubeck: Is this Progress?*

By William L. Grossman

JAZZ has come a long way from the music of Jelly Roll Morton and King Oliver's Creole Jazz Band. But has it really progressed? Mere change does not necessarily mean progress. Sometimes civilization and the arts march backward. In the field of classical music, for example, who will say that the road from Bach and Beethoven to even the best of the modern composers was really the way of progress?

People who love modern jazz assume that it is far superior to the classic jazz of Morton and the other old masters. After all, isn't the music of Brubeck, Giuffre, etc., the latest thing? And isn't the latest thing always the best? They regard the traditional New Orleans stuff as kindergarten music, the crude beginnings now completely outclassed by the wonders of modern jazz.

Before we drift along with this current, however, let us ask a simple question: What is progress? How can one tell whether music or any other form of art—or any field of human endeavor—is going forward or backward? Among the possible answers, two stand out as the most obviously acceptable. Let us look at them and try to apply them to jazz.

One test of progress is the effect of a development, in music or any other field, on human happiness. If it promotes happiness it is progressive, and the more it helps people to be happy the more progressive it is. When we apply this standard to

*This article is based on material in *The Heart of Jazz*, a book by William L. Grossman and Jack W. Farrell, soon to be published by the New York University Press.

DR. WILLIAM L. GROSSMAN, *associate professor at New York University, is author of several books and translator of Machado de Assis' Epitaph of a Small Winner.*

Columbia Records

BUNK JOHNSON (1879-1949), *famous New Orleans jazz musician.*

jazz, we should bear in mind that music is not just pleasant or unpleasant to listen to. It can have much more far-reaching effects on the happiness of the listeners. Psychotherapists know this; that is why carefully selected music is used in some mental institutions to help change the emotional attitudes of patients.

What effect does traditional New Orleans jazz have on people who open their ears and their hearts to it? Everyone says it is happy music, warm and friendly. It is also vigorous and virile. It makes people feel strong and happy. They smile when they hear it and when they remember it. The vigor or strength is essential, for without it happiness is likely to be short-lived. Even in the blues, when the music sings of sorrow, it is not despondent but offers the listener a kind of rich comfort, like some of the sad Jewish religious music. Ethel Waters, a fine blues singer, is celebrated also for her rendition of "Eli, Eli." Sometimes, in the blues, a great joy and strength come tearing through the sadness, and the music becomes almost exuberant. These

(*Continued on page* 442)

STAND WITH THE

N. A. A. C. P.

Governor Timmerman of South Carolina has signed a law requiring the firing of any state, county or city employee who belongs to the NAACP.

This move is simply another in a series of moves by the White South to break up the NAACP.

We cannot afford to let this move work.

The NAACP is the only organization Negroes have today which can cope with the forces of injustice that stand in the doorway of their freedom.

It is not a subversive organization. Its membership includes such prominent Americans as Vice-President Richard Nixon, Mrs. Eleanor Roosevelt and Senator Herbert Lehman and thousands of others who stand for decency and fair play.

Without the NAACP there would have been no Supreme Court decision which has legally given us the right to equal education and the other civil rights gains we have made thus far. It has been the one beacon standing between the Negro and darkness in America.

If the White South can break up the NAACP each individual Negro will be left alone to individually bear the costly financial burden of trying to fight injustices in the courts.

None of us is able to do this individually. For if the South refuses to recognize right and justice when it is brought before them by the weight of the Supreme Court and the NAACP, what chance would an individual fighting alone have to do this?

The answer is none. That is why we urge every Negro, every fairminded American, who believes in this country, to support and work for the NAACP.

We have the word of the best legal minds in the nation that South Carolina's latest move is "clearly unconstitutional." We know that as soon as this measure reaches the Federal Courts it will be struck down as illegal and thrown out of the courts.

And we have the word of the NAACP that its lawyers stand ready to take this illegal measure to court as soon as an attempt is made to enforce it against any Negro in South Carolina.

We therefore urge the embattled Negroes of South Carolina to stand firm and fast.

And we urge Negroes everywhere to stand with them by supporting the NAACP!

Reprint of page one editorial published by the New York Amsterdam News.

A LIFE MEMBERSHIP IN NAACP IS YOUR MOST EFFECTIVE WAY OF COMBATTING RACIAL TYRANNY

Annual installments of as little as $50 or more, sent to either your local branch of NAACP or the New York headquarters, can make you a Life Member in this vital crusade.

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I wish to become a Life Member of the NAACP.

☐ I enclose check of $..... as first payment toward a life membership.

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Editorials

THE NAACP VS. ALABAMA

THE NAACP has been fined $100,000 by circuit court Judge Walter B. Jones for refusing to release the names of its 14,566 members in the State of Alabama. The fine, of course, is punitive and designed to be confiscatory. But to have given our membership list to Alabama authorities would have been to expose our loyal members to harassment, intimidation, and possible physical violence. Alabama Negroes have already been subjected to economic pressure, personal attacks, and acts of violence for no other cause than membership in the NAACP.

Advocates of desegregation in the public schools and civil rights for Negroes have been persecuted both by public officials and by private groups and individuals. Macon and Marengo counties have authorized their boards of education to discharge any teacher who belongs to an organization advocating the abolition of segregation as does the NAACP.

The White Citizens Council of Selma boasted that 16 of 29 Negroes who signed petitions asking desegregation of the public schools were fired from their jobs within twenty-four hours after their names became known. Negro merchants have been denied supplies; businessmen and homeowners have had mortgages foreclosed; and others have been threatened, all because they called for compliance with the United States Supreme Court ruling banning segregation in public education.

AN organizer for the Alabama White Citizens Councils has been quoted by the Montgomery *Advertiser* as declaring, at a public rally in Dallas County: "We intend to make it difficult, if not impossible, for any Negro who advocates desegregation to find and hold a job, get credit, or renew a mortgage. We'll force the trouble-makers out." And these councils include many state officials in their membership.

The City Commissioners of Montgomery openly announced their membership in the White Citizens Councils and instituted a "get tough" policy against the Montgomery bus boycotters. In Birmingham, singer Nat ("King") Cole was set upon by hoodlums of the White Citizens Councils. The state legislature has passed a law for Wilcox County requiring a $500 registration fee for the NAACP, a $100 fee for each organizer, and a $5 fee for each two-dollar membership collected. And we must not forget that in Tuscaloosa Autherine Lucy was mobbed by 1,000 persons because she sought an education at the state university.

IT is to persons holding such views that the NAACP is called upon to deliver its membership list "in the name of law and justice." To turn our list of members over to them would be to betray the trust and confidence of our members in us. It would be to subject them, we repeat, to loss of em-

ployment, to denial of credit, to threats and intimidation, as well as possible physical violence.

The NAACP found it difficult to make this decision because of its unbroken record of compliance with court orders and laws. But the atmosphere in Alabama, and the incidents we have cited, convinced us that we were morally obligated to protect our members at whatever cost.

CIVIL-RIGHTS PLANKS

SINCE both parties are anxious to win the balance-of-power Negro vote this fall, *The Crisis* had expected more forthright civil-rights planks than the ones adopted by either party. We had not expected much of the Democrats because of their pro-segregation southern wing; but we had expected a little better of the Republicans. What the Republicans actually came up with, however, is (in the words of NAACP Secretary Roy Wilkins) only "a thin shade stronger than the Democratic platform."

The Democrats say they "will continue our efforts to eradicate discrimination based on race, religion or national origin," but nothing at all about the Supreme Court public school decision. While the Republicans note the progress that has been "made in this field under the present Republican Administration," they go a step beyond the Democrats by accepting "the decision of the U. S. Supreme Court that racial discrimination in publicly supported schools must be progressively eliminated . . . with 'all deliberate speed.'" Both parties refused to adopt the six-point civil-rights plank suggested by the NAACP and the thirty national organizations affiliated with the Leadership Conference on Civil Rights.

BOTH parties ignored the fact that 1956 is not 1952. We now live in perilous times in race relations, especially in the Deep South. We have the U. S. Supreme Court decision on segregation in public education, and rulings on discrimination in public recreation and travel. We have Montgomery, Alabama, and the implications of the bus boycott. We have had nullification resolutions and a Congressional manifesto insulting the highest tribunal in the land and advocating virtual rebellion. We have had United States senators travelling up and down the land urging the people not to obey the Supreme Court. And we have had campaigns of vilification and terror and violence visited upon sections of our population which merely asked that the law of the land be obeyed.

In the face of this extremist resistance, it is highly unrealistic, and an evasion of responsibility, for the two parties to ignore the issue in their platforms. Neither can platforms which ignore them command the allegiance of Negro voters. The choice of the Negro voter in November is ticklish, like choosing between Tweedledum and Tweedledee. He must consult his conscience and then vote for the party which he thinks most likely to take effective Congressional action on civil rights.

Forty-Seventh Annual NAACP Convention

"WE begin our 47th annual convention with an organization stronger than ever before in its history," said NAACP special counsel Thurgood Marshall in his keynote address to the convention which opened in the San Francisco, California, Civic Auditorium on June 26 and closed July 1. "At our annual meeting this year," he continued, "Roy Wilkins reported that we enrolled more members and collected more money than ever before in our history. Our record will also show that during the past year our branches have been more effective than ever before. If there is any doubt in anybody's mind, don't take our word for it. Listen to what the opposition has said and look at what they have done."

Mr. Marshall then commented upon Southern opposition to the NAACP:

"First of all, practically all of our branch presidents in the Deep South have been the victims of the most vicious threatening tactics, least of which have been anonymous telephone calls and letters. Many have been threatened with violence. Some, like Gus Courts of Belzoni, Mississippi, have been seriously injured by actual murder attempts. Others, like Rev. Hinton of Columbia, South Carolina, have had their homes shot into. Moreover, there are hundreds of incidents which are not even reported to the public. In addition to these overt acts of violence, the savage and cowardly program of intimidation by the White Citizens Council groups has been intensified. There are now more than twenty such outfits in operation.

'State after state is using its legislature or its courts, or both, in efforts to bar the NAACP from operation. Many of our officers have been the victims of personal law suits as the result of their NAACP work. . . ."

There are three other addresses at the Tuesday evening mass meeting. C. L. Dellums, chairman of the West Coast regional committee, delivered the welcome address for the West Coast Region; Mayor George Christopher, for the City of San Francisco; and R. J. Reynolds, convention general chairman, for the San Francisco branch.

The Wednesday, June 27, morning meeting was a convention organization meeting. The afternoon meetings consisted of regional workshops.

There were three other addresses at Wednesday evening meeting. A. Philip Randolph, vice-president AFL-

Harry Cox

NAACP *executive secretary Roy Wilkins (left) accepts with thanks the beautiful silver bowl presented to him by Edward M. Turner, president of the Michigan State Conference of NAACP Branches, at the Freedom Fund dinner during the 47th annual NAACP convention in San Francisco, California, June 26-July 1. The bowl was awarded Mr. Wilkins for his 25 years of faithful service to the NAACP.*

CIO, spoke on the relationship between organized labor and the Negro. "Organized labor and the Negro," he said, "have a natural basis for alliance."

"Verily, poor whites and poor blacks have fought and still fight each other, not because they hate each other, but they hate each other because they fight each other, and they fight each other because they do not know each other, and they do not know each other because they are seaparated from each other, which engenders fear of each other.

"But, since neither labor nor the Negro is fully free, and because both can only survive and win their complete rights within the framework of a democratic society, Negro and white trade unionists can most effectively advance their cause by the recognition of the common interest both have at the point of production, on the job, and in the union hall, as well as at the ballot box. Both have the problem of getting the southern political demagogues off their backs. . . ."

MONTGOMERY STORY

The Rev. Martin Luther King, Jr., pastor of the Dexter Street Baptist church, Montgomery, Alabama, and leader in the Montgomery bus boycott, gave "The Montgomery Story."

"I come to you this evening," he explained, "to tell the dramatic story of a handsome little town that for years has been known as the Cradle of the Confederacy. It is the story of a town which has become overnight one of the world's most fascinating cities. It is the story of a Negro community grappling with a new and creative approach to the crisis in race relations. It is impossible, however, to understand the Montgomery story without understanding the larger story of the radical change in the Negro's evaluation of himself. . . .

"In time many Negroes [as a result of slavery] lost faith in themselves and came to believe that perhaps they were inferior. The tragedy of physical slavery was that it gradually led to the paralysis of mental slavery. So long as the Negro was willing to accept this place assigned to him, racial peace was maintained. But it was an uneasy peace in which the Negro was forced patiently to accept injustice, insult and exploitation.

"Then something happened to the Negro. The Negro masses began to re-evaluate themselves. The Negro came to feel that he was somebody. His religion revealed to him that God loves all of his children, and that every man, from a bass black to a treble white, is significant on God's keyboard. . . .

NEW SELF-RESPECT

"With this new self-respect and

CROWD *surrounds Rev. Dr. Martin Luther King (right center) following his address on the Montgomery, Alabama, bus protest at 47th annual NAACP convention.* BOTTOM: *Tarea Hall Pittman, West Coast field secretary; Lucille Black, membership secretary; Bobbie Branche, national office manager; Richard McClain, NAACP chief accountant; checking part of the $10,000 collection taken at closing mass meeting of the convention.*

Harry Cox

new sense of dignity on the part of the Negro, the South's negative peace was rapidly undermined. The extreme tension which we are witnessing in race relations in the South today is to be explained basically by the revolutionary change in the Negro's evaluation of his nature and destiny and his determination to struggle and sacrifice until the walls of injustice crumble.

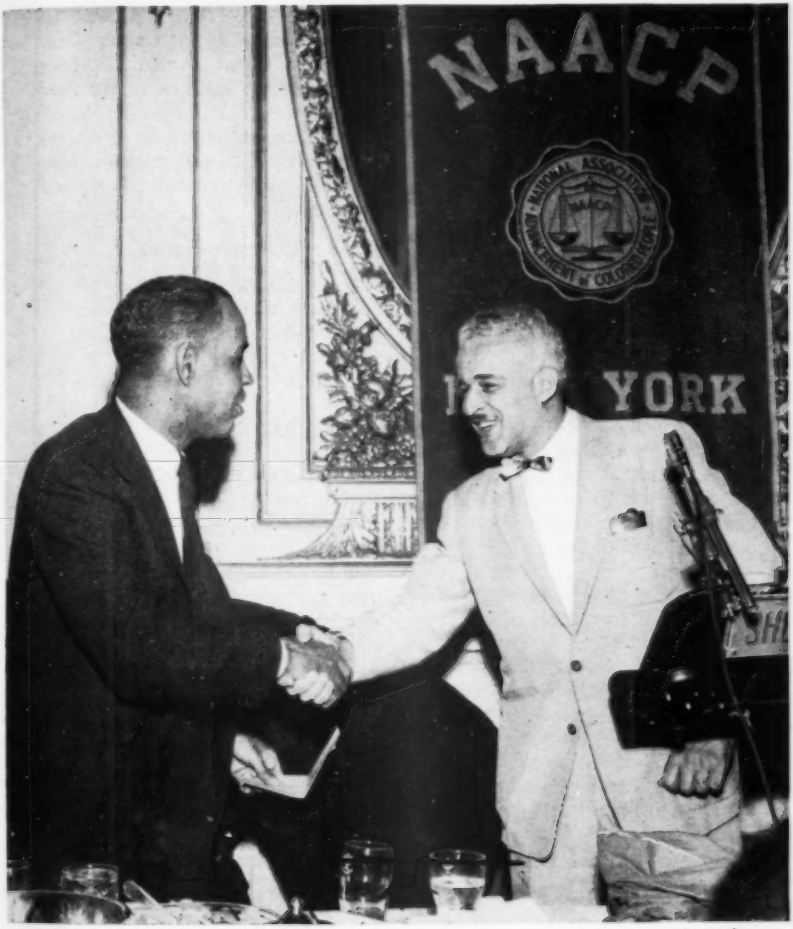
"This is the bottom of the meaning of what is happening in Montgomery. You can never understand the bus protest in Montgomery without understanding that there is a brand new Negro in the South, with a new sense of dignity and destiny. Over the years the bus situation has been one of the sore spots of Montgomery. If a visitor had come to Montgomery prior to last December, he would have found bus operators referring to Negro passengers as 'niggers,' 'black cows,' and 'black apes.' He would have noticed quite frequently Negro passengers paying fares at the front doors, and then being forced to get off and board the bus by the rear door.

"Often the bus pulled off with the Negro passenger's dime in the box before he got to the rear door. Above all the visitor would have noticed Negroes standing over empty seats. These unoccupied seats were reserved for 'whites only.' Even if the bus had no white passengers, and Negro passengers were packed throughout the bus, they were prohibited from sitting in the first four seats (which hold about ten persons). But the practice went even further. If white passengers were already occupying all of their reserved seats and additional white passengers boarded the bus, Negro passengers, sitting in the unreserved section immediately behind the whites, were asked to stand up so that the white passengers could be seated. If Negro passengers refused to stand up and move back, they were arrested. . . .

CLEAR PICTURE

"The picture is becoming clear now. There had been a long history of injustices on the buses of Montgomery. Almost everybody could point to an unfortunate experience that he himself had had or seen. (But there comes a time when people get tired of being trampled over by the iron feet of oppression.) (There comes a time when people get tired of being plunged across the abyss of exploitation where they experience the bleakness of nagging despair.) The story of Montgomery is the story of 50,000 Negroes who are tired of injustice and oppression, and who are willing to substitute tired feet for tired souls, and walk and walk and walk until the sagging walls of injustice have been finally crushed by the battering rams of historical necessity. . . .

"Wherever segregation exists we must be willing to rise up in mass and protest courageously against it. I realize that this type of courage means suffering and sacrifice. It might mean going to jail. If such is the case we must honorably fill up the jail houses of the South. It might even lead to physical death. But if such physical death is the price that we must pay to free our children from a life of permanent psychologi-



Harry Cox

"THANKS *for a $2,000 check," says NAACP executive secretary Roy Wilkins (left) to Herbert Tucker of Boston, Massachusetts. Part of a $50,000 fund being raised by the Omega Psi Phi fraternity for the Association in life memberships, the check was presented at the Freedom Fund Dinner held during the convention.*

cal death, then nothing could be more honorable. This is really the meaning of the method of passive resistance. It confronts physical force with an even stronger force, namely, soul force. . . ."

THURSDAY MEETING

On Thursday morning, June 28, there was a convention business meeting and regional workshops, which continued into the afternoon. At 7:00 P. M. the annual Freedom Fund Dinner was held in the Gold Room of the Sheraton-Palace Hotel. Fight for Freedom fund reports by regional representatives were made at this time, as well as the annual Thalheimer Awards and the Ike Smalls Award.

Friday morning, June 29, continued the convention business meeting; the afternoon, the regional workshops.

Friday evening's mass meeting was devoted to a discussion of the political parties and civil rights.

Rep. Hugh Scott of Pennsylvania reported "the Republican record of three years of promises kept with twenty years of Democratic deceit, doubletalk and demagoguery." He then listed Republican achievements in the Armed Services, in veterans hospitals, etc.

Rep. Sidney R. Yates (D., Illinois) spoke for the Democrats. "Democrats," he said, "initiated legislation for a minimum wage law; for a full-employment law; for a federal-aid-to-education bill; for raising health standards through adequate medical care; for good housing, including public housing; for unemployment compensation and for social security." "The Eisenhower Administration," he declared, "can hardly be called an administration devoted to the interests of the average man."

On Saturday morning, June 30, there was another convention business meeting, as well as regional meetings.

EXECUTIVE SECRETARY

Executive Secretary Roy Wilkins addressed the closing mass meeting of the convention on Sunday, July 1. He said that in the present civil rights crisis, with the millions of words being spoken and written about it and the Negro, there is "a tendency to forget what has gone before." He then gave a brief review of "the history of our struggle" from the earliest days down to date. Things did not "just happen" to the Negro. The Negroes made them happen, and by and large the NAACP was the force which stimulated the changes.

"We are tired of standing still," he added. "We are tired of crawling and having some people try to tell us we are 'going too fast.' We are tired of having them tell us to wait while they let the other fellow do as he pleases.

"There might have been a time in the past when a decision on our rights was not a matter of great concern to the nation and the world at large. But that time is past. Our question is no longer one just between Negro and white Americans. Or between the NAACP and the White Citizens Councils. It has become a question of maintaining our democratic standing as a nation.

Harry Cox

KIVIE KAPLAN, *co-chairman of the NAACP life membership committee, presents plaque denoting payment of $500 for life membership in the Association to Billy Jones, attorney of East St. Louis, Illinois, during the convention.*

"The world is watching to see what we will do—not what Alabama or Mississippi will do, but what the United States will do. . . .

"The United States of America cannot lead the nations of the world if the shameful banner of jim crow is to cast its shadow across the bright colors of the Stars and Stripes.

"The two billion non-white peoples of the world are not interested in jim crow or colonialism. They are rooting out the apostles of white supremacy. Just the other day the last English soldier left the Suez Canal, after a stay there of seventy-six years. The Dutch are out of Indonesia. Nigeria and the Gold Coast in West Africa are about to enjoy self-government. There are more than stirrings in East and North Africa.

"In this kind of world America cannot renounce her great promise of democracy. She cannot lend her ear to the spokesmen for racial inequality in certain areas of her own country, for in hearkening to them she may easily lose for herself and for all her citizens the precious heritage of freedom which has been the envy and hope of all mankind. . . ."

YOUTH DIVISION

The convention program of the youth division of the Association was conterminal with that of the main body. The Wednesday meeting discussed the building of a larger and more effective youth program. Leroy Nesbitt of Columbia, South Carolina, was chairman and Herbert L. Wright, youth secretary, was discussion leader, with Gertrude Gorman of New York City and Charles McLean of Winston-Salem, North Carolina, as consultants.

Topic at the Thursday meeting was youth's role in desegregation. Tommy Teal of Dallas, Texas, was chairman; Robert Saunders of Tampa, Florida, discussion leader; and Harry Burns of San Antonio, Texas, and Mrs. Isabell Strickland of Ardmore, Pennsylvania, consultants.

Thursday evening the topic was education and training opportunities for minority youth. Calvin Boulding of San Francisco, California, was chairman; Dr. John Morsell of New York City, discussion leader; and Cortez M. Puryear of Winston-Salem, consultant.

New opportunities for youth were discussed at the Friday meeting. Rutha Wright of Chicago, Illinois, was chairman; Edward L. Cooper of Boston, Massachusetts, discussion leader; and Herbert L. Wright and Mrs. Ruth Green of San Diego, California, consultants.

The traditional dinner meeting of the national board of directors was held on Wednesday, June 27, in the Monterey Room of the Sir Francis Drake Hotel.

At the convention meeting of the national board, Loren Miller, Los Angeles attorney and head of the West Coast legal redress committee, was named to fill the unexpired term of national board director Dr. Joseph A. Berry of Tuskegee, Alabama. Dr. Berry died suddenly in June after attending a national board meeting.

CONFERENCE RESOLUTIONS

The demands of the Negro for an equal share in the rights and privileges of American citizenship were

spelled out in a score of resolutions passed at the 47th annual convention.

The delegates urged local NAACP branches to "assume the responsibility of conducting effective registration and voting campaigns" and called upon the national office to "distribute to all local, state and regional units and, through them, to the membership and general public, information on the performance of the major political parties, branches of government, senators and congressmen, on the broad issues of civil rights."

COMMUNISTS BARRED

The 1950 resolution against communism was reaffirmed and extended to include a ruling that "Communists and/or persons who are prominently identified with the Ku Klux Klan, White Citizens Councils, or Communist front of Communist-line organizations, are ineligible for membership in the NAACP."

CITIZENS COUNCILS CONDEMNED

Condemning the White Citizens Councils and similar groups for creating an "atmosphere of terror and intimidation," a convention resolution called upon "all officials, federal, state and local, to make immediate independent investigations of these Citizen Councils and similar groups, and to prosecute in all instances where violation of the law is uncovered."

Also condemned were actions by state legislatures and state courts "to ban the NAACP from operating in their states . . . to destroy its existence and effectiveness." The convention further resolved "to fight with every resource at its command such unlawful and unconstitutional action."

PETITION URGED

Decrying continued residential segregation, a resolution called upon the Association "to petition the President to issue a directive that the Federal Housing Administration and Veterans Administration require, as a condition of mortgage insurance and loan guarantees, that all housing utilizing such federal assistance be made available to all applicants without regard to race or religion, and that all lenders and builders granted such assistance be required to covenant with FHA or VA that they will not discriminate in the sale or rental of such housing."

State and local units of the NAACP were urged, "wherever possible, to seek the support of responsible trade unions for measures that we favor and, in turn, give our support to such measures supported by organized labor as are consistent with our policy and program."

A program of action for school desegregation, adopted at a southern regional conference of NAACP leaders in February, was approved by the convention.

48TH ANNUAL CONVENTION

The 48th annual convention of the Association will be held in Detroit next June. Delegates to the San Francisco convention chose Cleveland as the site of the 49th annual convention to be held in 1958. Detroit was named for 1957 last year at Atlantic City where the NAACP held its 46th annual conference.

What the Branches Are Doing

California: After its reactivation in April, the SAN DIEGO branch has shown a steady increase in its membership, which now totals 600. There are 35 members in the youth division, and four initial payments on life memberships. The branch has also raised over $1200 in its FFF campaign.

Illinois: The CHICAGO branch has circulated a questionnaire to determine the degree of integration in local public schools. Purpose of the questionnaire is to get a representative cross section of Chicago opinion on integration.

The CHAMPAIGN-URBANA branch raised $634.22 in its "Lights for Freedom" drive held on March 28. The name, "Lights for Freedom," was chosen because the committee asked every Negro family in the city which had funds to contribute to the cause to leave their porch lights burning. The money was earmarked for legal or direct economic aid to the Negro citizens of Montgomery, Alabama, or persons in like situations.

Iowa: Governor Leo A. Hoegh of Iowa has taken out a membership in the DES MOINES branch. He stated that discrimination on account of race and color had no place in the American way of life. He also mentioned his support of Iowa's civil-rights statute when he was state attorney general.

Louisiana: Clarence A. Laws, field secretary of the NAACP, was the featured speaker at the eleventh annual convention of the Louisiana Pharmaceutical Society.

Michigan: John Feild, executive director of the Michigan Federal Employment Practices Commission, was principal speaker at the May meeting of the GRAND RAPIDS branch.

The branch conducted a concentrated membership drive, with a house to house canvas on June 7 under the theme of "An Hour for Freedom." The drive culminated in a banquet for all workers.

At the recent MICHIGAN STATE NAACP convention held in Jackson, Richard English was elected vice-president and Mildred Murphy secretary of the state youth organization.

New York: The EASTERN LONG ISLAND branch puts out a photo-offset bulletin which is simply marvelous. It is supported by neighborhood advertising and is free to members. The branch has more than 1200 new members. The FLUSHING branch sponsored a "Flushing Day" to raise funds, with Attorney C. B. Motley as the principal speaker.

The NIAGARA FALLS branch reports over 300 members in its membership drive and a final installment on a life membership. ROCHESTER raised

Don A. Coviello

NEW YOUTH COUNCIL—*NAACP youth secretary Herbert L. Wright (left) chats with two members of the newly organized Waterbury, Connecticut, NAACP youth council. Picture, center, is Mrs. Baskerville, advisor; and the council president, Sarah Lovelace.*

$451 for the Legal Defense and Educational Fund, and $350 for the Montgomery Improvement Association. WHITE PLAINS has raised $800 for victims of the economic boycott in the South.

Two AKA chapters canceled a dance in order to divert $1000 in dance taxes to the NEW YORK CITY branch. The sorority said that "while Negroes are walking to work in Montgomery, and being shot for trying to vote in Mississippi, that this is no time to be dancing, in New York."

The branch also reports that the entire crew of the *S. S. African Pilot* joined the Association.

Pennsylvania: Bayard Rustin, outstanding pacifiist, was principal speaker at the regular June meeting of the PHILADELPHIA branch. He spoke on "The Meaning of Montgomery."

Mrs. Kathleen Brown, secretary of the JOHNSTOWN branch, sponsored a 15-minute program over Station WARD on July 16 called "Good News."

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REGISTRAR, LINCOLN UNIVERSITY

Jefferson City, Missouri

Two Negro college students were among the group of 20 who left in July on the second annual intercultural travel seminar for American youth sponsored by the NATIONAL CONFERENCE OF CHRISTIANS AND JEWS.

■

Dr. Marguerite Cartwright, instructor at HUNTER COLLEGE (New York City) lectured during the summer, on invitation of the Gold Coast Government, at the University of Achimota and other schools under the department of Extra Mural Studies.

■

The six-weeks' summer session at FAYETTEVILLE STATE TEACHERS COLLEGE, June 13-July 21, opened with 250 students. Forty students registered in the newly organized elementary science workshop. The school also offered a two-weeks' course in studies on alcohol.

Geneva J. Holmes, for the past five years dean of women, has received a Fulbright grant to teach during 1956-57 at the Freetown Secondary School, Sierra Leone, under the educational exchange program. She will serve also as consultant to other schools in the area.

Dr. J. Ward Seabrook, president of FSTC since 1933, submitted his resignation to the college's board of trustees to become effective July 15. The board granted the request.

Fayetteville has granted three other scholarships, in addition to the thir-

teen previously awarded, to high schools in Cumberland county. The scholarships will be used during the 1956-57 school year.

■

The first Negro jurist ever appointed to the federal bench, an educator who was the first of his race to receive professional appointment in the classified federal service, a Morgan alumnus who has achieved distinction in medicine, and a Baltimore-born mother who has successfully crusaded for full rights for all in the State of Maryland were honored at the 89th MORGAN STATE COLLEGE commencement on June 4.

The degree of Doctor of Laws was conferred upon Judge William H. Hastie of the U. S. Circuit Court of Appeals for the third circuit, who delivered the commencement address; Dr. Ambrose Caliver, chief of the adult education section of the U. S. Office of Education; Dr. Norbert R. Davidson, gynecologist and obstetrician of New Orleans, La.; and Mrs. Lillie M. Jackson, president of the Baltimore branch of the NAACP.

■

VIRGINIA STATE COLLEGE was guest June 20-21 to the 50th annual meeting of the Old Dominion Medi-

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cal Society. Dr. C. Waldo Scott of Newport News, Va., is president of the society.

Virginia State administered the National Teachers Examinations at the college, in Davis hall, on July 28.

■

MUSKINGUM COLLEGE (New Concord, Ohio) conferred the honorary Doctor of Music degree upon Newell C. Fitzpatrick, director of music at Knoxville college, at its 119th annual commencement.

■

LINCOLN UNIVERSITY (Mo.) observed its 90th anniversary commencement year on June 4 before an audience of 800. Two state governors and members of the board of curators were in the procession. The commencement address was delivered by Dr. Elmer Ellis, president of the University of Missouri.

A Doctor of Education degree was conferred upon H. Byron Masterson, president of the Lincoln board of curators; and a Doctor of Letters degree upon Thomas Hart Benton, who could not be present.

Erma Jean Wiley, a graduate of the Lincoln school of Journalism, has become a member of the reporing staff of the *Kansas City Call.*

■

The board of trustees of CENTRAL STATE COLLEGE has approved a building program costing more than two million dollars. This program provides, among other things, for two new men's dormitories at a cost of $442,000.

The college awarded honorary degrees, during commencement, upon Dr. James Evans, civilian defense,

Washington, D. C.; Dr. Charles S. Johnson, commencement speaker, president of Fisk; Dr. Stella Counselbaum, human relationist, Chicago; and Dr. Walter Kutch, business man, Chicago.

■

The NATIONAL SCHOLARSHIP SERVICE AND FUND FOR NEGRO STUDENTS announces the awarding of supplementary scholarships amounting to $9,200 to thirty-three Negro high school seniors who will enter twenty-six interracial colleges this fall.

■

The JOHN HAY WHITNEY FOUNDATION has awarded eighteen opportunity fellowships for 1956 to Negroes. These awards are granted to young men and women who show exceptional promise and who have been prevented by race, cultural background, economic status or region or residence from fully developing their potentialities.

In the seven years the program has been in operation, awards have been made to 145 Negroes.

■

The thirteenth annual Race Relations Institute was held a FISK UNIVERSITY in June. The two-week session brought together leaders of church, labor, industry, and education from thirty-three states. The institute is jointly sponsored by the race relations department of the Congregational Board of Home Missions and Fisk university.

■

President Alonzo G. Morón of HAMPTON INSTITUTE recently men-

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tioned some specific needs of his school. They are new housing for the communications center and the music and home economics department, a complete renovation of the Academy building, and a refurbishing of the nearly forty-year-old organ in Ogden Hall.

"I learned at Hampton that those who are happiest are those who do the most for others," reads the inscription on the Hampton Institute Alumni Merit Awards for 1956, presented at the 86th annual commencement on June 4 to three distinguished alumni: James Brewer Clarke, '29, treasurer of Howard university; Virginia Lacy Jones, '36, dean of Atlanta university school of library science; and Roger McKinley Yancey, '23, judge of the Essex county district court, New Jersey.

■

Dr. Martha B. Lucas, former president of Sweet Briar college, Sweet Briar, Virginia, was commencement speaker at SPELMAN COLLEGE on June 3.

■

The commencement address at MOREHOUSE COLLEGE was delivered by Congressman A. Clayton Powell of New York City. There were 81 graduates in the class of 1956.

The Beta Upsilon chapter of Pi Delta Phi, national honor society in French, was officially installed at Morehouse, with appropriate ceremonies, on June 2.

■

The ATLANTA UNIVERSITY summer school opened on June 11 with a large enrollment. The summer school, which is directed by Atlanta and sponsored by Gammon, Clark,

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President Rufus Clement spent six weeks in Europe during the summer inspecting USO centers in Italy and France. While in London, England, he gave a number of addresses, under the sponsorship of the Cultural Affairs division of the U. S. Department of State, on "The American Negro."

Dr. Vishnu D. Gokhale, chairman of the department of mathematics, died suddenly on June 1 at the age of 64. He was a native of Poona, India.

■

Benjamin A. Quarles, noted historian and author, served on the summer faculty of the UNIVERSITY OF MICHIGAN. Dr. Quarles is head of the department of history and polical science at Morgan.

■

The appointment of Dr. Vladimir Walters as assistant curator of fishes at THE AMERICAN MUSEUM OF NATURAL HISTORY has been announced by Dr. Charles M. Breder, chairman of the museum's department of fishes and aquatic biology.

Dr. Walters will work on a special project for the Office of Naval Research, investigating the metabolic efficiency of large, fast-swimming marine fishes. The study, which will last about three years, is expected to provide further insight into the movements of objects through media of various densities.

■

William M. Brewer, supervising director of history in the secondary schools of the DISTRICT OF COLUMBIA, lectured on "Facets of Southern Cultural History" on April 2 at Agnes Scott college and Emory university in Atlanta, Georgia. Dr. Brewer, editor of the *Journal of Ne-*

gro History, has long been interested in the history of the South.

■

Susie White, Birmingham, Alabama; Nancy Jean Koontz, Washington, D. C.; and Rachel Beth Max, Indianapolis, Indiana; were awarded the 1956 scholarships in the PHI DELTA KAPPA's nation-wide scholarship contest. Each girl receive $600 and a scholarship certificate.

In addition to the above awards, the National Sorority of Phi Delta Kappa will renew awards to students who are scholarship winners from previous years. According to Mrs. Emmadean Boyette, national program director, more than $6,000 will be awarded to 1956 high-school girl graduates.

■

George L. Washington, director of special college administrative services for the UNITED NEGRO COLLEGE FUND, has been appointed chief advisor of an Indonesia-Tuskegee Institute educational program. Mr. Washington left for Indonesia on June 29.

The Brooklyn Catholic Interracial Council has presented two checks totalling $550 to the UNCF.

Three 1956 honor graduates of member colleges of UNCF have been awarded Florina Lasker Fellowships. They are Maurice Fitts of Clark college, Atlanta, Georgia; Vivian L. Johnson of Tougaloo Southern Christian, Tougaloo, Mississippi; and Annie M. Ogleton of Fisk university, Nashville, Tennessee.

■

The commencement address at VIRGINIA UNION UNIVERSITY was delivered by Dr. Courts Redford, executive secretary of the Baptist Home Mission Board of the Southern Baptist Convention, on June 4. One hundred and forty-four seniors were graduated.

Honorary degrees were conferred upon Rev. J. Dett Marshburn, pastor of Zion Baptist church, Phoebus, Virginia; Dr. William T. Sanger, president of the Medical College of Virginia; and Mrs. Jessie Vann, president and publisher of the *Pittsburgh Courier*.

■

The American Cancer Society has approved a grant of $10,689 for 1956-57 to support the research of the laboratory for experimental oncology, under the direction of Dr. Horace Goldie, at MEHARRY MEDICAL COLLEGE.

■

JOHNSON C. SMITH UNIVERSITY awarded degrees to 101 seniors during its 88th annual commencement exercises in June.

■

The first two lectures in the UNIVERSITY OF MICHIGAN'S summer session series on "Patterns of American Culture: Contributions of the Negro" was given on June 27 and 28.

E. Frederic Morrow, administrative officer of the Special Projects Group, the White House, spoke on "The American People in Government." Jesse Owens, member of the Illinois Youth Commission, discussed "Athletics and American Life."

■

Dr. Wolfgang F. Pauli, American scientist and writer, has been sent to Liberia, West Africa, by UNESCO to teach biology at the University of Liberia, Monrovia.

Book Reviews

SINGER IN THE BUFF

Lady Sings the Blues. **By Billie Holiday with William Duffy. Garden City: Doubleday & Company, Inc., 1956. 250pp. $3.75.**

The story of Billie Holiday, the jazz singer, is the latest of the "revealing" autobiographies that are making the rounds these days. It has many elements which would appeal to all readers of hush-hush magazines, including sex, narcotics and an almost unprecedented freedom with the names of living persons, many of them headliners in the entertainment world. No mistake about it, Billie tells all.

But *Lady Sings The Blues* can not be dismissed as "trash." First off, it should be read by any person even casually interested in jazz, for Billie is perhaps the number one jazz singer with a style that has eluded scores of imitators. She sings with a peculiar nasal intonation which sounds like a half moan and a half wail, fully capturing the essential sadness of the blues. She sings the blues because she's lived the blues, and here is the documentation as told to a New York newspaperman.

This is the blues from Billie's childhood in Baltimore—("Mom and Pop were just a couple of kids when they were married. He was 18, she was 16, and I was three.")—until the present when she is awaiting trial in Philadelphia for her third alleged narcotics violation. Billie's youth was scarred by poverty, sex and sadism as she was reared by relatives shamed by the accident of her birth. At 15 she became a singer by accident, too, at a New York speakeasy. Auditioned as a dancer, Billie flopped but was so desperate for a job that she tried to sing and was an instant success. It didn't take her long to go to the top in the jazz world yet she has been dogged by financial and emotional insecurity, largely because of her expensive narcotics habit.

Perhaps because of her troubles with the law, Billie does not seem quite as frank about her drug addiction as she is about other phases of her troubled life. But her story is still an urgent plea for reform in this country's narcotics laws. She contrasts the treatment of addicts as sick persons in Europe, where she toured, with their treatment in the United States as criminals. America's treatment has resulted in Billie being hounded not only by the law but by hordes of human leeches profiting from her distress.

A stronger indictment of the U. S. is Billie's experience as a Negro. On tour in the Thirties with white bandleader Artie Shaw, Billie was faced with the race problem every time she needed to eat, sleep or go to the rest room. Billie, moreover, insists that it was Dallas, Texas, that killed her father. While there Clarence Holiday, also a jazz musician,

was turned away from hospital after hospital before he died of pneumonia. That's why, Billie says, she cries whenever she sings the lament on a southern lynching, the haunting "Strange Fruit." Her version is the only version.

Billie defies the traditional portrait of the Negro who is happy despite crushing adversities. She is bitter, profane and vindictive, but not without regret and some hope for the future. She warns against the use of narcotics ("If you think you need stuff to play music or sing, you're crazy.") and hopes that some day she can save enough money to start a home for illegitimate children.

LUTHER P. JACKSON, JR.

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FIGHTERS ALL

History of the Improved Benevolent and Protective Order of Elks of the World, 1898-1954. **By Charles H. Wesley. Washington: Association for the Study of Negro Life and History, 1955. XIII+503 pp.**

James Gillespie Birney: Slaveholder to Abolitionist. **By Betty Fladeland. Ithaca, New York: Cornell University Press, 1955. IX+323 pp. $5.00.**

Thaddeus Stevens. **By Ralph Korngold. New York: Harcourt, Brace & Company, 1955. XIV+460 pp. $6.00.**

During the long fight for citizenship equality Abolitionist, Elk, and liberal politicians have all contributed towards the improvement of the position of the Negro in America and the books under review are additional sources that help to tell how this has been done. Dr. Wesley's book is an official history of the colored Elks and it chronicles the organization's trials and tribulations from its founding in 1898 until 1954. The activity of lodges, councils, herds, leagues, individual members, and the women's affiliate is narrated in repetitive style whose value is found largely in the pattern it presents for the development of similar bodies among colored Americans. From out of the mass of dry resolutions, lodge reports, and minutes of annual conventions one can detect internecine battles and external ones that had to be fought against white opposition that was against the formation of a colored group, although the white Elks refused to admit Negroes to membership (Wesley makes a case for possible Negro membership at the founding of the white Elks in 1867). Although the story of Negro Elkdom is largely the narration of accomplishments under its most widely known leader, the late J. Finley Wilson, what stands out most here is the significant contribution this fraternal group has made towards Negro improvement in health, education, civil liberties, and numerous welfare activities down through the years. Thus, though this is not a book for the general reader, yet is a source of information that ought to be on the shelves of libraries and in the homes of those who would know what this segment of Negro society has done towards helping not only Negroes but the growth of the United States in general.

Although the story of black elkdom is an admirable commentary on the effort of Negroes to help themselves gain full status in America, one must not forget the role of non-Negro individuals whose championing of the Negro's cause played a most fundamental role in this struggle. Abolitionist *James Gillespie Birney* was a man reared in a tradition of anti-slavery feeling in the slave state of Kentucky and educated in the classical atmosphere of Princeton University. Yet when he migrated to Alabama he carried his sentiments and ideals with him and in this rich soil of slavery these attributes grew and were strengthend by his observations of injustice against another minority, the Cherokee Indians.

It was while in Alabama that he underwent a religious conversion that resulted in his decision to make abolitionism a life career. This biography records his work and travels as a member of the Colonization Society and the anti-slavery society both here and abroad. It is rich with comments and insights into his personal life, which was full of misery and gloom and sadness and travail with children and relatives and friends, all of whom in general were against his firm determination to help end bondage for the Negro. This story, of a dedicated white man from the refined atmosphere of a frontier aristocratic home, is most inclusive and sheds important highlights on a foe of slavery who twice ran as the presidential candidate on the Liberty Party ticket and learned the dirt and double-cross, the forgery and fakery, the factionalism and fuss that political movements and personalities can stir up, all of which were hurtful indeed to one as sincere — but utterly naive in such matters — in a righteous cause as Mr. Birney. This is good American history of the era between 1792 and 1857 when issues were leading up to the Civil War, and the author has given us a well documented episode of the abolition movement.

Thaddeus Stevens sort of picks up where Birney left off in adding to our history of those who helped advance the Negro, and this rich and full study of a most controversial figure during the Civil War era helps to correct many misconceptions about the man who was "the dominant figure in the American Congress during this notable period." Here one finds a picture of Stevens long ignored or twisted by historians and others: his refusal of compensation for his iron works lost during the war; his defense of Jefferson Davis who was under false accusation for complicity in Abraham Lincoln's assassination; cooperation with Seward (whom he disliked) in the purchase of Alaska; his complementary liberal role to Lincoln's conservatism that broke the back of the Confederacy's manpower; his fight for free public schools in Pennsylvania; espousal of progressive fiscal policies in financing the Civil War and insistence on a nondiscriminatory policy in refunding government bonds, and more, tend to reveal data that help refute the denigration of which Stevens has long been the recipient. On the other hand, Korngold has not failed to delineate his ruthless wielding of party discipline and exploitation of parliamentary rules in Congress, nor gloss over the meaning of Stevens' participation in the attempted impeachment of President Andrew Johnson, as well as other less glorified aspects of his career. There are other criticisms one could level at the book as a whole, especially its failure to provide more clarifying insights into internalities of the Republican Party. But regardless of its shortcomings, the volume represents a most able job in proving its thesis that Stevens was not the ogre, opportunist, and misfit historians like Randall, Nevins, Sandburg, and others are wont to paint him. It is a book of contemporary value in terms of revealing the relationship between political action and political thought—now is a time, too, when all parties are willing to skim over civil rights under a false front of verbiage coined as "moderation," which is what Stevens fought so terribly against in his time; he understood evasion no matter what its name and gave his all to defeat it. Copiously documented and supplemented with an excellent bibliography, this is a fine piece of creative scholarship.

HUGH A. SMYTHE

***Dictionary of American Maxims.* Edited by David Kin. With an Introduction by J. Donald Adams. New York: Philosophical Library, 1955. 597pp. $7.50.**

Maxims are interesting even when they turn out to be the truth in the embrace of a lie, as so many of them

do. This collection of sayings from the seventeenth century to date can be best reviewed by quoting a few samples. Here goes:

Acquaintance: a degree of friendship called slight when its object is poor or obscure, and intimate when he is rich or famous.

AMBROSE BIERCE

Actions lie louder than words.

CAROLYN WELLS

In all matters of opinion, our adversaries are insane.

MARK TWAIN

No one knows the worth of woman's love till he sues for alienation.

OLIVER HERFORD

The most important autograph in a book is your own.

CHRISTOPHER MORLEY

JELLY ROLL MORTON

(*Continued from page* 415)

qualities in New Orleans jazz go deep because they come from a deep source, which we shall examine a little later.

FRENZY OF BEBOP

Does modern jazz compare favorably to traditional jazz in this respect? The original type of modern jazz — bebop — certainly does not. Even lovers of bop admit that it usually expresses frenzy or desperation. In the words of one writer (Charles M. Fair), its content is "jangled sadness" and a "frantic, almost desperate emotion." These are surely not feelings that make for happiness.

More recent jazz expresses everything under the sun, depending on the performers. Sometimes it expresses (among other things) the frenzy or desperation of bop, sometimes a lacy delicacy, sometimes a smart-alecky cuteness, sometimes revery or languor, and sometimes a faint suggestion of the warm and vigorous happiness that flows so much more freely from traditional jazz. The comparatively inconspicuous role played by this last type of content in modern jazz is no accident. The whole philosophy and emotional attitude in which modern jazz has developed are hostile to the old values from which New Orleans jazz derived its substance.

The other conspicuously acceptable test of progress is a religious test. By this standard, human efforts may be called progressive if they help people to attain grace or salvation in the Christian sense. Is there a specifically Christian element in jazz? In New Orleans jazz, definitely yes. This music derives in considerable part from the spiirtuals, some of which are still in the repertory. It is very close to gospel singing and its accompaniment. Most of the men who created and are creating New Orleans jazz are believers, and some of them are devout. Buddy Bolden, who probably did more than any other man to establish the New Orleans style, is reported to have been a regular churchgoer (in spite of irregularities in other matters) and to have derived his basic jazz ideas from church music. Southern Negro country brass bands, which exercised an immense influence on the New Orleans jazz style, originally played only religious pieces.

Irwin Gooen

WILLIAM L. GROSSMAN (*piano*) *and Jack W. Farrell* (*cornet*), *authors of* The Heart of Jazz.

The influence of religious music on traditional jazz is interesting only because it suggests the more important fact that New Orleans jazz expresses a Christian attitude toward life. We have already noted the friendly and happy quality of the music. Even when traditional jazz has a sexual element in it, this is just part of its robust, earthy vitality and is much more consistent with a religious attitude than the languid and syrupy sexuality characteristic of "mood music." Especially striking is the fact that New Orleans jazz has a built-in optimism, which is natural because Christianity is a profoundly optimistic religion.

Both the music and the religion have strength and deep feeling. They sometimes cause people to feel exuberant, but the emotion is characterized nevertheless by an underlying self-control, very unlike the frenzy of bop and of some "progressive" jazz. In fact, when Louis Armstrong, about 1927, began to emphasize in his playing a sort of

RCA Victor

JELLY ROLL MORTON (1885-1941), *one of the great New Orleans jazz composers and musicians.*

wildness or frenzy or whatever you may call it, he was paving the way for a departure from the old style and the old values. Contrary to popular opinion on the subject, Louis' music does not really represent the culmination of New Orleans jazz but represents instead a weakening of the elements that made New Orleans jazz probably the most valuable contribution that the United States has yet made to the music of the Western world.

I do not mean to suggest that there is no religious element in modern jazz. I think such an element can sometimes be detected in, for example, the music of the late Charlie Parker. But it is a watered-down religiousness, which has trouble fighting its way through the frenzy, despondence, and other emotions alien to genuine Christianity. And in the music of Dizzy Gillespie, Dave Brubeck, and various other currently popular performers, the religious element seems to be pretty nearly dead. Even when Dizzy plays "Swing Low, Sweet Chariot"—or, as he has sung it, "Swing Low, Sweet Cadillac"—a listener has trouble finding such an element.

CHRISTIAN DEVOUTNESS

It is significant in this connection that a number of bopsters, some of whom now play modern jazz that still shows signs of bop, turned to Mohammedanism rather than Christianity. When Parker was sick, he sometimes had the Koran read to him. All in all, whether because of a turning away from religion in general or from Christianity in particular, Christian devoutness is not nearly so common among modern jazzmen as among the New Orleans musicians, and this difference cannot help being reflected in the music.

So the two main standards of progress — human happiness and Christian advancement—show traditional jazz to be more progressive than modern jazz. Are there any other standards of progress worth mentioning? Some people will say that, where music is concerned, the test must be a purely musical one and should have nothing to do with what the music expresses. I disagree with this, because music, like language, is just a means of communicating something. Form, method, and technique are important only so far as they help or impede the power of the music to express emotions and feelings. If the music expresses something not worth expressing, it is a poor thing, no matter how "advanced" it may be from a technically musical point of view.

But even if we assume that the test of progress in jazz is purely musical, what exactly would the test be? Pureness of tone in accordance with academic classical-music standards? Jazz often intentionally violates those standards—it growls, it "talks," it employs a "dirty" tone, etc.—in order to be more expressive. The same is true with respect to accuracy of pitch. Is complexity of harmony a test of progress? New Orleans jazz generally uses fairly simple harmonies, and some modern jazz uses complicated chords and progressions. However, the Modern Jazz Quartet, which most of the critics consider the best of the modern combinations, usually leans toward much simpler harmonies than

the groups that are "far out." This would make the Modern Jazz Quartet less progressive according to the complex-harmony test, but it is really just less bizarre. Classical music in the most precise sense of the term—Haydn, Mozart, and early Beethoven—used harmonies closer to those of traditional jazz than to those of bop or of the "experimental" modern jazzmen.

It is high time that people stopped describing modern jazz, in contrast to traditional jazz, as "progressive." No one wants to ban experiments, changes, and novelties in music, but it is important to remember that, however interesting they may be, they do not necessarily represent progress. And if we apply to jazz the best-established tests of human progress, we will conclude that jazz in the New Orleans tradition is hard to beat. We will listen with renewed respect to the combinations, such as Paul Barbarin's band and George Lewis' band, that are keeping that fine tradition alive. These bands are giving eloquent expression to the basic values—Christian aspiration and robust vitality—that have created what is good in our civilization.

FREE SCHOOLS

(*Continued from page* 413)

out participating in something to strengthen it. I suppose we all understand that, but too often lack the will or continuing resolution to carry it into our daily lives. Yet, if education is successful, this will and conviction must be so inculcated that it is never lost. . . .

We are supremely confident that the kind of world we believe in, the kind that has been building for nearly two centuries here, is much better than anything our adversaries could achieve if they had a free hand. Yet, we have come this far only by constant effort. We started with a bloody revolution against odds. Washington and his men froze and starved at Valley Forge while Howe and his men lived comfortably in Philadelphia. There was struggle to extend and secure democracy under Jefferson and Lincoln and other leaders remembered and forgotten. We have known and now know struggle to improve and secure our way of life in our own times. But the thing to keep ever before us is that it is struggle and effort all the way. No society is improved or preserved by spectators. Neither democracy nor any other way of life will prevail through its cheering section. But if we have something approaching total participation by the American people, each of us in some small way within personal reach, in making ours a more effective and rewarding democracy, we can be supremely confident. For we will be just as busy and much more effective building our way of life than others can possibly be trying to tear it down. To me there is no other answer, none simpler, and none more complex, to the riddle of winning the future for our conception of the good life.

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